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Bowen, will train himself in the discriminating use of the gospel tradition, and will be able thereafter to read his New Testament with a clearer understanding and a more reasonable interpretation of its contents.

J. P. D.

KIRK, HARRIS E. *The Religion of Power. A Study of Christianity in Relation to the Quest for Salvation in the Graeco-Roman World, and its Significance for the Present Age.* The Sprunt Lectures, delivered at Union Theological Seminary, Richmond, Virginia, 1916. New York: Doran, 1916. x+317 pages. \$1.50.

The plan followed by the author is, first, to review the "Quest for Safe Conduct," as made by the mystery religions, by Greek and Roman ethical philosophy, and by Jewish legalism; and, secondly, to discuss Christianity as a religion of God-given power. The inadequacy of the non-Christian movements lay in the fact that they depended upon the power of man alone in seeking salvation. The study of these "Quests," however, is lacking in sympathetic understanding and in careful analysis, while the discussion of Christianity is somewhat vitiated by a strong apologetic interest. This is shown in the paragraphs devoted to the resurrection of Jesus (pp. 190-95); to vicarious substitution (pp. 218-24); and to election (pp. 263-66).

On p. 298 the author speaks of the functional significance of Christian power; but in his discussions of the various religious forces he has been inclined to neglect function and to emphasize "revelations of objective truth" instead. In spite of this defect, the author has become aware of one of the most important phases of religious study, in that he interprets religion as a "quest."

C. J. R.

CHURCH HISTORY

HODGES, GEORGE. *The Early Church from Ignatius to Augustine.* Boston: Houghton Mifflin Co., 1915. xiv+312 pages. \$1.75.

Lectures on church history to an intelligent general audience require the form of an interesting story told with cursory rapidity and skillful brief portrayal of personalities and significant scenes. Dean Hodges' lectures have the excellence of this rapid explanatory treatment and this appeal to the historical imagination, while at the same time they convey a large substance of information. The stimulation of concrete historical perception is illustrated by certain pages—valuable for advanced students as well—where a fourth-century church and its order of worship are described. The book may serve as a model for popular lectures of high quality and as a convenient brief outline for theological students in preparation for more intensive study.

F. A. C.

ROCKWELL, WILLIAM WALKER (editor). *Papers of the American Society of Church History.* Second Series, Volume IV. New York: Putnam, 1914.

The papers read at the sessions of the Church History Society in 1912 and 1913 begin with one prepared by Dr. Samuel Macauley Jackson, whose fruitful life came to an end before the meeting in 1912. It was meant to serve as an introduction to a translation of the letters of Servatus Lupus of the ninth century, for the publication of which the funds of the society have been found inadequate.

Dr. Joseph Cullen Ayer's presidential address for 1913 on *The Mediaeval National Church*—admirable for learning and argumentation—deals with the question of ecclesiastical nationalism in the later Middle Ages. Dr. Ayer negatives the notion of a national church in England, or elsewhere in Western Europe, independent of the Roman See in law and jurisdiction.

An abstract of a paper by Charles H. Lyttle presents the view that Celano's account of the *Stigmata of St. Francis* was influenced by conceptions borrowed from Joachim of Fiore.

David Schley Schaff epitomizes *John Huss's Treatise on the Church* and, as in his recent biography of Huss, holds against Lutzow to the older view of Huss as a borrower from Wycliffe.

Edward Waite Miller's paper on *The Relation of Wessel Gansfort to the Reformation* serves to measure more precisely Wessel's influence on the Calvinist current, and announces the preparation by Miller of a translation of Wessel's *Farrago and Letters*.

Henry Bradford Washburn, dealing with *The College of Cardinals and the Veto*, reviews four episodes in four centuries to show how political state interests have affected elections to the Papacy.

The only topic of American history is Richard Clark Reed's *Sketch of the Religious History of the Negroes in the South*. In this illuminating and painful story, ably told, Mr. Reed expresses the opinion that the negro is "incapable of self-development. He does not embody in himself any law of evolution." But surely the most popular accounts of the white man's evolution explain it by the selective influence of the environment. Mr. Reed's paper gives ground for thinking that the negro's white environment bears some of the blame.

F. A. C.

WILKINS, H. J. *Was John Wycliffe a Negligent Pluralist? also John De Trevisa, His Life and Work*. New York: Longmans, 1915. xii+113 pages. \$1.75.

In accumulating material for a history of the church of Westbury on Trym, the author, with competent assistants, has been able to establish beyond question that John Wycliffe was a pluralist. On the basis of the *Witlesey Register*, the *Patent Rolls*, and the *Sede Vacante Register* it becomes clear that Wycliffe held the following positions: 1361, incumbent of Fillingham; 1365, warden of Canterbury Hall, Oxford; 1368, incumbent of Ludgershall; 1374, rector of Lutterworth, until his death in 1384. Meanwhile he held the prebendary of Aust from 1362 undoubtedly until 1375, and most probably until his death in 1384. So far as negligence in providing a chaplain for the prebendary at Aust is concerned, as complained of in the *Witlesey Register*, the author finds an apology therefor in the peculiar conditions caused by the Black Death. He exonerates Wycliffe from the general charge laid against the canons of having neglected "the chancels of the churches appropriated to them, and the buildings belonging to the churches, the repair of which notoriously is and ought to be incumbent upon them (but they leave them) on the contrary to fall into ruins." The author's argument seems irrefutable. The documents upon which he bases his conclusions are inserted in full, so that the investigation as a whole is highly satisfactory.

Respecting Trevisa, several documents are inserted bearing upon his expulsion from Oxford in 1379. By the process of exclusion, the vexed question of the church